

A SEARCH LIGHT

A Criticism of the Illinois Medical Practice Act

In Its Relation to Spirit Healers.

An Address Delivered

BY DR. ROBERT GREER

On the Rostrom of The Progressive Thinker to Its 40,000 Readers.

There is now a movement on foot among our spiritual brethren in the East, having for its object the immediate repeal of all existing unconstitutional state medical legislation which does not in any way interfere with the professional freedom of the spiritual physician or phenomenal healer.

The spirit of the movement declares that it is time for all true Spiritualists to join forces and unite in solid phalanx against the onward march of medical legislation that threatens to ostracize the spirit healer, and hold him or her up to ridicule and scorn—for, by this class legislation, the spirit healer has been much abused and deeply injured. Law for all engaged in healing should be just alike, and spirit healers should be classed side by side with other physicians before the law.

Gentlemen of the medical profession, we, as spirit healers, do not envy you; we rather respect and honor you for your moral worth and scholarly attainments, for your high aspirations and noble efforts in seeking to alleviate human ills, but we would ask: Do medical laws give us knowledge or wisdom we do not possess, or do medical laws make us honest and conscientiously appreciate the responsibility of our position as custodians of the public health? The clamor for laws to govern the medical profession is an evident acknowledgment of professional weakness, or low state of professional development, somewhere.

You, my 40,000 readers, are all aware of the existence of the Illinois State Medical Law, and how it was made to operate against a multitude of gifted persons, many of whom had attained high distinction in the healing art, but who had to step down and out, because they had no diploma save the imperishable one of an inherited faculty, treasured up in the conservatories of a fertile brain.

Indeed, it was plainly evident that the Illinois State Medical Law was made in the interests of a great medical monopoly, and the virtual destruction of the genuine healer.

Who ever thought such discordant elements as the allopathic, homeopathic and eclectic physician could ever unite for any given purpose, for in materia medica or therapeutics are they not diametrically opposed to each other, and hostile and vindictive?

It would be indeed marvelous strange were such a heterodox medley of doctors to consolidate for any other purpose, save to crush and extinguish an independent rival. Such an unholy alliance is unprecedented. Every law ever enacted in the interests of any combination pales before this law for simple justice, and as a citizen and physician, of the State of Illinois, I am opposed to it.

I am opposed to the Medical Practice Act of this State, because it conflicts with general law and affects human rights and human liberties, and because it is made in the interests of one party to the injury of another. Without any good reason it gives to one class of physicians a superiority or monopoly over another class of physicians equally worthy.

The ostensible object of the Illinois Medical Practice Act was the utter demolition of quackery, but the reverse is the case, for it will be seen that the same kind of quackery that existed before the law, exists now under the law.

Indeed, quackery is not yet dead in the State, and I am of opinion the medical profession cannot kill it without committing suicide, for I consider any system depending solely on druggery for the cure of disease is quackery, whether that quackery be in or out of medical monopolies, endowed colleges, or chartered institutions.

All bad of mean acts in physio are quackery, and there is a great amount of quackery in the world, and a very small share of legitimate practice.

I know that a so-called regularly educated physician does not like to be classed among quacks on account of receiving a certain routine of medical knowledge; but when his medical knowledge of disease is at fault, and he is ignorant of both its cause and its cure, as he is in almost all pestiferous specific diseases, and a multitude of other diseases over which he has no control, having no specific remedy for such a disease, yet experimenting and speculating with perhaps a thousand different things to find a remedy, but finding none, and his treatment fails, he is only trifling with human existence. Then however mild-mannered or grave-looking or generally respected he may be, he is as much a quack as any other, and he is compelled to class him where he belongs. I cannot find any other name for him at present, and if by the new medical law quackery is killed in the State, the originators of the law will have nobody to blame but themselves.

Medical connoisseurs and medical celebrities, whose presence would be a

benediction of healing, have existed from time immemorial, but notwithstanding their great light and intelligence, their ardent zeal and love for the healing art, and their great antiquity, they are all widely varied and divergent in their opinions as to what is best for humanity, or as to who is the true physician.

Most human diseases are complicated and obscure as ever. Medical faculties fail to reach an unanimous conclusion in regard to some of the most common diseases, and hardly any two physicians can be found who agree alike in the same remedy. The consequences are tinkering—tinkering—to the great discomfiture and injury of the human race. Some wiseacres have said that if there was not a single physician, apothecary, druggist or drug on the face of the earth, there would be less sickness than now obtains.

In way of illustration I will relate a queer story they tell about the doctors in a certain town in Texas, who were all away last summer to attend a convention. They were away about two months, and on their return found all their patients had recovered, the drug stores had closed, the nurses had opened dancing schools, the cemetery was cut up into building lots, the undertakers had gone to making fiddles, and the hearse had been painted and sold for a circus wagon. But to be brief, I regard the Illinois Medical Practice Act a sharp practice act, a trick and device not merely to weed out quackery, but a pretext or subterfuge to manipulate a "corner" in the medical interests of the State, and I regard the originators thereof as a band of cowardly conspirators.

By this combination or medical conspiracy the entire medical interests of the State are virtually throttled and made to deliver to a comparatively small number of persons, who, afraid of the laws of competition, and to absorb more territory, and so double their duca, bulldozed the administration and captured a monopoly, which monopoly is a dishonor alike to the State and the medical profession—whose forfeiture of public respect thereby, will have only begun with their victory, and I predict the day will arrive when the originators and supporters of this crowning monopoly will discover that professional injustice is the surest way to professional downfall. And I predict, too, that it remains with Spiritualism to develop a system of medical teaching and a race of healers, which shall have no superiors, and although now without pomp or banner, we will yet be a power in the land.

And so I regard the Illinois Medical Practice Act, a foul conspiracy to elevate one class of physicians, and an infernal scheme to degrade another, equally worthy by natural heritage, intellectual progress, progressive method of cure, practical results, reputation and character.

Those who may doubt the relative ability or comparative difference between the State doctor and his independent rival, may refer to the records of the Board of Health and examine the tabulated vital statistics exhibited in our annual mortality reports, and they will find the ratio of deaths occurring under the hercule treatment of the State "medicine man" utterly disproportionate to the number of deaths occurring under the mild-power treatment of the spirit healer.

For instance, and by way of illustration, when I was summoned in 1882, before the State Medical Board of Health, to inquire what authority I had to practice medicine, many were the inquiries put, and this inquiry among the rest (sarcastically, of course): "Doctor, do your patients ever die?" The answer was: "No, they never die on my hands,"—declaring that during a practice of twenty years I had had as many as one hundred thousand patients, and that I never lost a single patient by death. I said I had never been once called upon to sign a death certificate, for no patient ever died on my hands. And why, you may ask, because when persons present themselves for treatment to me, I can tell by a keen, searching intuition, instinct, whether they are long or short lived, and as to the possibility of a cure. If I perceive the case an incurable one, or of a doubtful nature, I refuse to take charge of that case, and so when that patient comes to die, he does not die on my hands, he dies on the hands of another physician. And this is generally the experience of most spirit healers.

So here I think the public will find a ready solution to the perplexing problem and disputed question of relative skill and superiority of rival physicians.

The medical law in question ignores natural talent and natural adaptation in a useful, honorable and profitable avocation, when it hinders the work of the natural or spiritual healer, and it deprives the State of a large amount of excellent sanitarian service, as simply because the House of Assembly of the State of Illinois was blinded into an unrighteous discrimination in behalf of a malicious foe, against a long-established generous rival.

Better the General Assembly had allowed medical science and medical enterprise to stand or fall upon their own ability, the medical profession to fight their own battles, and the people to be the judge. Just think of it, a monopoly awarded by a legislature, and the only exclusive monopoly of the kind in the State, and no capital invested for the furtherance of any new public enterprise. No manufacture of any new life-saving machinery! No new patent bought nor any to sell, to change or improve human nature!

Truly there is something refreshingly cool and impudent in the claims and clamor of this Medical Trades Union Company! Next special class legislation, I suppose, will be in favor of some self-important, antiquated order of avaricious undertakers, bootblacks, tailors or washerwomen, for if certain privileges and immunities are granted to one class of citizens, why not to another? If, for example, unto doctors of medicine, why not unto doctors of divinity, and so get up a "corner" in the service of worship, or if monopolies are granted unto a greedy, grasping clique of medicine men, why not unto an avaricious clique of the demi-monde on the same broad and liberal principle? The only requisite necessary being an irrepressible proclivity at money-making, or a passionate desire to bounce a rival.

State laws, you know, must not be partial. In a word, the new Medical Practice Act in this State is an infamous creation, and a very fit subject for investigation by a grand jury.

It is a malicious trespass, a willful invasion of sacred domain, and a monstrous blunder.

It is the culmination of a fiendish plot to disarm, disband and persecute the true healers, under pretence of protecting the people from quackery.

Without any evidence, pro or con, it dictates a belief or unbelief in certain medical distinctions, implying thereby that one class of physicians will save, and another destroy.

The new Medical Practice Act is indeed in its nature and character unique, and you might explore all the statutes of human injustice in the State of Illinois, and you could not find another like it.

It virtually declares that the people of the State of Illinois are mostly fools, because not competent in the choice of a physician, to judge for themselves, or if they are, they shall have no choice, but be compelled to patronize only a certain class of physicians, however repulsive they may be—and it moreover virtually declares that if the people of Illinois don't like it, they can leave the State just as soon as they please, or remain where they are and die as they leave die, without a physician.

The new Illinois law is also an anti-Christian law, for it ignores the divine gift of healing, and renders obsolete the healing power of biblical authority possessed by thousands in the State, outside the medical ring, and administered by the same ancient Oriental method of "laying on of hands," etc.

This charming State law virtually inscribes ever every door in the empire State of the West, a voice of warning in words to the following effect: Inauguration of a medical oligarchy! Installation of a medical hierarchy! Reign of terror! Spiritual healers beware! Persecution of one class of physicians by another class of physicians!

A formidable rival decapitated and viewed in the light of a martyr!

The medical interests of this family are the sole property of the favorite State doctors!

All wisdom is with us, and it is our prerogative, according to usage and recent law in our behalf, to experiment with deadly drugs, and when we happen to kill, as we often do, by over doses, we must not be questioned, and if we kill more than we cure, we are justified by a diploma, or State license; therefore, if any of you spirit healers, of whom we are very jealous, enter here, with magic cures to cut us out in the face of this prohibition, you do so at your peril. We care not that you know that this State medical law is a subterfuge to control and RULE the medical bonanza of the State, and to ruin and blacken the character of the spirit healers. Such indeed was the origin and animus of the Medical Practice Act, and hence its pains and penalties upon all offenders.

In conclusion, I argue not for myself, for by the inevitable law of nature I shall soon be exempt (bordering as I am on my 70th year), nor do I ask for parity for spirit healers, much less a monopoly, but I plead for a principle, and I contend that our professional healers have not been dealt fairly with, and that they even now have a right to demand that they be appreciated, or at least treated with due consideration, both as regards their own account, and that of a large element of the population of the State, (people who are capable of judging) who are daily imploring our valuable services.

A Noted Medium.

On Madison street, opposite Loomis, the famous medium, Miss Lottie Fowler, is at present residing. One of the reasons for her presence in this city is that she was a sufferer from blood-poisoning, and came to this country for a change of climate. She is recovering, and looks hopefully forward, basing her hope on her past achievements. She is very talkative, and still possesses considerable spiritual power. She has a high opinion of THE PROGRESSIVE THINKER. Like most if not all public mediums, she does not appear to have been able to retain much of this world's goods. It is not strange that the spirit forces should deem it necessary to deny their instruments more than a hand-to-mouth existence when they also give us to understand that the greater the harmony the better the results. Surely, a medium who has to worry about material things must lose something in spirituality. But, then, it does not follow that comfortable material surroundings will be accompanied by high spirituality. We must suffer ourselves before we can fully sympathize with others, and by selfishness only can we make any decided advance.



GUARD THE SCHOOLS.

Bulwark of Free Suffrage Must Be Maintained.

PATRIOTISM OF PEACE AS IMPORTANT AS THAT SHOWN IN WAR—IF FREE SUFFRAGE IS TO BE SUCCESSFUL IT MUST BE BASED ON INTELLIGENCE—ILLITERACY THE FERTILE MOTHER OF POVERTY—PRACTICAL RESULTS OF EDUCATION IN PUBLIC AND PAROCHIAL SCHOOLS—PRESERVING NATIONAL LANGUAGE INTACT.

If a hostile fleet should suddenly appear in Hampton Roads, or a foreign foe should insult the stars and stripes, a million patriots would rise as one man to defend their country and avenge the insult, though death were the price of patriotism. We often seem to forget, however, that there is a patriotism of peace as well as of war—a patriotism that should seek, not with the clat of martial honors, but unceasingly and silently, it may be to strengthen, and deepen and broaden the foundations of the republic. It is the patriotism that knows full well that a great State or commonwealth with a universal suffrage can rest securely only upon the intelligence and good morals of its people, and that illiteracy is the fertile mother of poverty and crime. This patriotism realizes that with the large black and white illiterate belt south of Mason and Dixon's line, and a constantly-increasing illiterate belt north of the same line, the maintenance of our public-school system in its integrity is the maintenance of the best national safeguard we possess to secure an intelligent suffrage.

When we remember that in our sixty-five millions of population we have nearly twenty-two millions of foreign born and their immediate descendants, and only about 630,000 of these are below Mason and Dixon's line; when we remember that children of foreign-born parents are now born in our large cities who, when called into courts of justice, have to be sworn through an interpreter, when we remember that with every influx of immigrants there is a constantly-defined tendency to centralize in communities of separate and often historically-hostile nationalities, with even a decided aversion to learning the national language; when we remember that many of the more recent immigrants are unable to read or write their native languages and are thus socially and politically the easy prey of demagogues of their own nationalities, who, far from inspiring them with a love of patriotism for their adopted country, often use their illiteracy and superstition to make them the enemies of all government; when we remember how rapidly a foreign press is growing in our cities, almost every nationality among us being represented by its own newspapers, printed in its own language, and throwing its own peculiar national side lights upon every municipal, State or national issue; when we remember that there is a rapidly-growing parochial school system in which these nationalities are taught in their native languages; and when we remember that this foreign press and the parochial schools are the most potent means that could be devised to isolate these nationalities and prevent their Americanization; and finally, when we remember that according to our last census, nearly thirty per cent of our present adult population can neither speak nor read the English language, surely we can hardly overestimate the importance of our public schools as the best Americanizing and nationalizing and naturalizing influence that can be brought to bear upon these elements of our population.

SOME THREATENING ELEMENTS.

It should be remembered also that the large majority of the immigrants who have been coming to us during the last twelve years have come mainly from those countries where the social and political forces are tending toward disintegration, where large standing armies are required not only to preserve peace among nations, but to hold in check the constant uprisings of socialist forces, which, born of despotism, oppression and poverty, are a constant menace to the stability of continental Europe. And it should be noted that the present trend in America under these transplant socialist teachings is toward State rights in reforms as well as politics, and the more radical the socialism the more it tends toward disintegration in the State and commonwealth. One cannot help asking the question: "Whither are we drifting so far from the nobly-conceived ideals of Hamilton and Washington?"

An Italian who was sworn before the Ford Investigating committee of the Senate, and who had been in America two years, when asked through the interpreter whether he was a king or president, said we had a king, and he could not tell whether he was born in the northern or southern part of Italy. And he was no exception to the long list of foreigners sworn before that committee. Now it must be patent to all that men who have thus come here as adults illiterate, and because of their pitiable condition of mental servitude, incapable of understanding the first principles of representative government, will be a menacing element in our political life until the ability to read and write the national language is made a universal test for citizenship.

The State or commonwealths manifestly have the right to require that the children of these immigrants shall be educated in the national language, as future citizens of the commonwealths. Just here the State is met by two objections. The parent, illiterate himself, may have no appreciation of the value of an education for his child, and may have no ambition for his child beyond following his own calling—peddling bananas, working in sweat-shops, making cigars or selling beer.

He will use every subterfuge, not hesitating at down-right lying, to evade a compulsory education law, or the too lenient law on child labor, in order to keep his children earning nickels when they should be in school learning the first principles of good citizenship. This objection is seconded by his spiritual adviser, who claims that his church should have complete control or supervision of the education of these children, either in parochial schools or in schools supported by public funds. This implied censure of the public schools is an unpatriotic and the covert attempt toward the establishment of a religion by getting control of our educational system is a direct blow at the first amendment of our constitution.

It should be remembered that the largest number of our immigrants during the last twelve years are from the native countries of these two classes of objectors. And we are already beginning to feel the results, as in the last election in Illinois, where the public-school question was made the dominant issue.

"We may yet learn, too late, that the massing of foreign votes within a commonwealth against its institutions may be a far greater peril than the massing of an enemy's bayonets without. In a city like Chicago, where, according to the last census, the population numbers only 223,206 of native parentage, while 382,330 are foreign-born or the immediate descendants of foreign parents, 450,066 being foreign born, the maintenance of public schools in the national language and providing ample facilities for the instruction of all the children in the municipality is obviously one of the best safeguards for the city. It is a well-known fact that there are large foreign communities in Chicago in which the children never attend the public schools and know nothing of the English language except the slang and ribaldry they learn in its filthiest streets, physically and morally. Under the plea that there are not accommodations for them in the public schools, either they are brought up entirely illiterate, or are sent for a few weeks to parochial schools taught in their native languages.

VALUE OF PUBLIC EDUCATION.

It is a fact worthy of comment that in the report just issued of the commission of Labor of Illinois it is stated that the office employees, the foremen and those working as operatives in the better class of industries received their education in the public schools, while those working in the sweat-shops, cigar factories, rag factories and meat packing establishments, had received what education they possess in parochial schools. According to this report, the public schools furnish the more intelligent operatives for the better class of industries.

The recent discussion in the Chicago Board of Education concerning what the Tribune rightly called "fads, hummers, and foreign languages," illustrates well the mistaken conception of the functions of our public schools, even among those chosen to direct them because of their supposed knowledge of

such functions. It was argued that because a large class of the patrons were of one nationality, therefore, that foreign language should be taught in all the school grades.

This assumption that a foreign language should be taught in our public schools because many of the children are of that parentage, is based upon an entirely erroneous conception of the functions of the public schools. The public school is not a philanthropic institution, first of all, though indirectly it is so. It is not instituted to give the people what they severally desire, but what the State needs. It is not established to teach foreign languages to foreigners, but to teach the national language as the language required in all official relations between the commonwealth and its citizens.

It is established as a defense or safeguard for the commonwealth, to insure an intelligent suffrage, and that end can only be subserved when the child, whatever his nationality, is taught in the national language in which the Constitution and all its laws are written, in which all legislation is recorded, and in which the citizen must respond in every court of justice. It is the duty of the municipality or commonwealth to furnish ample facilities for such instruction, and it would seem to be a fact admitting of no argument that a State offering universal suffrage has a right to compel such education as its only safeguard against illiterate suffrage and its blatant offering—demagogism. A man dropping a ballot which he cannot read into the ballot-box no more exercises the right of suffrage in its true sense than a monkey who could be as easily taught the same trick. He may be voting to his own harm or the ruin of the State, under the direction of the demagogue or boss who puts the ballot in his hand.

The repeal of the compulsory education law, however, was only a question of time in a State like Illinois, where the foreign born and their immediate descendants already outnumber those of native parentage. The question now is: Are the parochial schools to gradually supplant the public schools and thus bring about a disintegration in our educational system, which will be but the beginning of our perils? This is a question of patriotism, not of politics. Grant's magnificent speech at Des Moines for our public schools ought to be printed and kept in type in every newspaper office in the commonwealth printed in the national language. This defiant personal libertyism which says: "I have a right to do what I please, drink all I please, educate my children or not, or how I please, carry a red flag, black flag, or any other flag I please," is the argument of the anarchist and not of the patriot. And the sooner the patriot gives this anarchist, whatever his political name, to understand that this is a nation founded upon the intelligent ideals of Hamilton and Washington, strengthened in every bulwark by Lincoln and Grant, and their victories for justice, and which, if need be, will be protected in the integrity of its institutions by every drop of patriotic blood inherited from Bunker Hill, Gettysburg and Shiloh—the sooner we shall reach the hour when we may begin the greatest task ever set before a people—viz., the forming of a great and homogeneous nation out of the many fragments of diverse and even hostile nationalities.

It required ten centuries before the invasion of Rome by the hordes from the north to make out from that chaos of tribal fragments a homogeneous nation and cement it forever. How many centuries will it take to form a great and homogeneous nation out of the many fragments of diverse and even hostile nationalities.

We may yet learn, too late, that the massing of foreign votes within a commonwealth against its institutions may be a far greater peril than the massing of an enemy's bayonets without. In a city like Chicago, where, according to the last census, the population numbers only 223,206 of native parentage, while 382,330 are foreign-born or the immediate descendants of foreign parents, 450,066 being foreign born, the maintenance of public schools in the national language and providing ample facilities for the instruction of all the children in the municipality is obviously one of the best safeguards for the city. It is a well-known fact that there are large foreign communities in Chicago in which the children never attend the public schools and know nothing of the English language except the slang and ribaldry they learn in its filthiest streets, physically and morally. Under the plea that there are not accommodations for them in the public schools, either they are brought up entirely illiterate, or are sent for a few weeks to parochial schools taught in their native languages.

RENA MICHAELS ATCHISON.

A Witch of the Nineteenth Century.

This serial, now running through THE PROGRESSIVE THINKER is highly interesting. We send the back chapters free to all new subscribers. Paper will be sent three months for 25 cents.

In the hill country of India and Tibet the inhabitants pray by means of machines. A strip of paper or parchment containing a prayer many times repeated is wound around a cylinder about the size of a boy's top. A string is fastened to this, and attached to the other end is a stick by which the cylinder is whirled. Every turn is supposed to indicate the repetition of the prayer, as many times as it is written on the paper. In some of the temples the prayer cylinders are of enormous size, and a fee is paid for being permitted to turn them. In various places water and wind are used as the propelling power, and the suppliant goes in and pays for so many revolutions, receiving credit in an account-book and being notified when his prayers have been offered.

A PEN PICTURE

Of the Columbian Fair.

By Hudson Tuttle.

There never was anything created by the inventive mind of man comparable to the dream city by the shores of beautiful Lake Michigan.

Let the critic carp as he will, the fact remains of a success which is well-nigh perfect. When one first enters the grounds there comes a sense of the vastness of the enterprise—the magnitude of the design—that is overwhelming. The architecture is perfect in conception and execution and the plans have been carried out in detail with a completeness and care for the beautiful which is simply marvellous. It may safely be said that no other city in the world would have done what Chicago has for the making of the Fair. The occasion has been one to call out all the intensity of Western energy, and great outlay of money. Not only had the buildings, the largest ever erected in the world, to be completed in a limited time, but means of transporting, lodging and feeding the multitude provided. Chicago has shown herself adequate to all demands, and the proud consciousness of her strength ought not to be considered vainglorious. It has taken all the ages since the dawn of history to make the Columbian Fair. All ages and races are represented. From the flint arrow-head to the immense Krupp gun, from the antique canoe of the Pacific to the magnificent steel war-ship, from the bark-covered wigwag to the gilded palace, from the coarse grass-cloth to the sheen of silk and transparent muslin, all degrees of perfection are represented.

The Zuni woman is there, making her cake out of meal she grinds with a stone, and the mounds of Minnesota are represented by their wonderful processes of making flour white as snow. The cart with its yoked oxen is placed by the side of the first engine, and beyond is the ponderous locomotive of the latest style, with the strength of a thousand oxen, and engines tireless as the forces of nature.

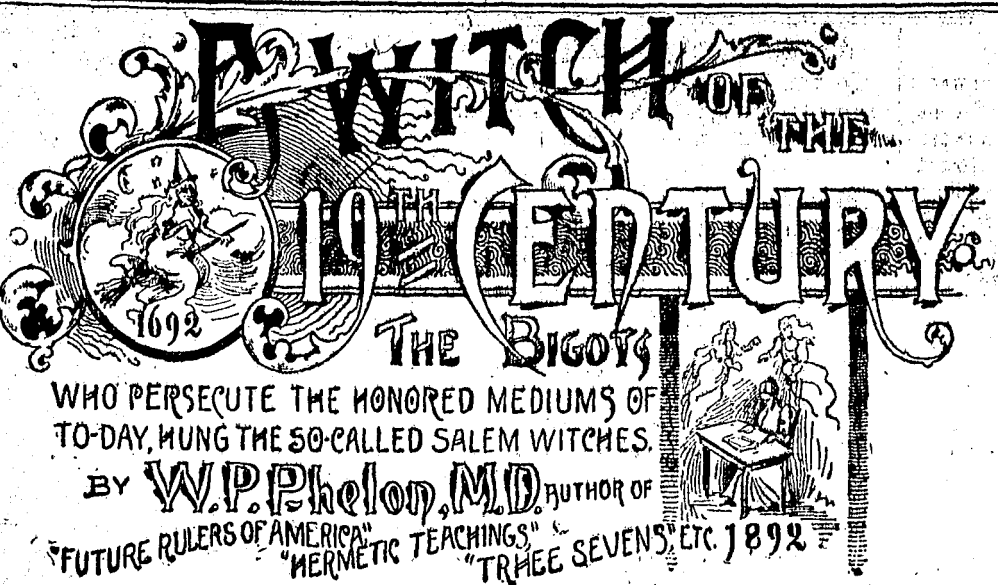
After repeated visits to the Fair one has an overwhelming sense of the utter impossibility to give a detailed description that will convey anything like an adequate idea of the magnitude and diversity of the Exposition. When one enters the vast buildings and sees how the nations have brought their best in the grand competition; that it is no longer, as in times past, the agencies of destruction, but the results of creative skill, that triumph; not the sword, but the loom, the forge, the farm, the manufactory; not the destroyer, but the creator; there comes a proud consciousness of the glory of the present age, and a promise of that welcome time when war shall no longer menace with its savage horrors, and the entire energies of mankind be turned to the cultivation of the arts of peace. In this generous rivalry it is difficult to believe that the great European peoples who are here like brothers, confront each other at home with armies and bristling fortresses, ready at any moment to employ the terrible engines of destruction modern invention has placed in their hands.

All nations are represented, and the study of their peculiarities can be made of deep interest. Yesterday was tropically warm, and the Esquimaux rebelled against wearing their furs, and were evidently suffering from heat. To-day a cold wind is blowing from the lake and they are happy, but the Japanese are tortured, and sit in their bamboo houses shivering with cold and complaining of the weather. After all man's boasting he is a creature of climate and geography. In looking over the exhibits this is forcibly impressed on the understanding. The material which is furnished determines the creation of arts as much as it does with birds the structure of their nests. The beach-builds its nest of sand and pebbles, and the wood bird of twigs. The most of the tropics makes its ornaments of feathers the wondrous plumage the birds of his forests furnish; the Indian gratifies his artistic tastes, with the poor material of bear's teeth, deer horn and wood. The work of years is given to the ornamentation of a spear handle or belt. The Greeks were given the most perfect material in their marbles for sculpture, and to that accident as much as their incomparable genius, the world is indebted for the unsurpassed ideals of the human form.

All are here, from the feather robe of an Aztec king, to the feather of which cost the death of a bird, to the exquisite marble that seems to pulsate with the thoughts of the artist. Here is the belt which the South Sea Island belle, with incredible patience, weaves from fiber and shells, and a mantle a daughter of the West, unable to purchase the coveted sealskins, fashions from the gray feathers of the prairie grouse.

Down by the lake front are the three ships of Columbus, grotesque in their clumsy forms and appliances. A little way, and the White Star line exhibits the models of their magnificent ocean greyhounds, whose lines conform to the most perfect demonstrations of science, reducing resistance to a minimum and power to its maximum.

In the buildings devoted to "Man and His Works," are displayed the weapons of war of the prehistoric races, in endless profusion, from the stone flake, the flint arrow-head, the spear with its arm, armed with shark's teeth, copper and iron; countless forms of instruments



WHO PERSECUTE THE HONORED MEDIUMS OF TO-DAY, HUNG THE SO-CALLED SALEM WITCHES.

BY W.P. PHELPS, M.D. AUTHOR OF "FUTURE RULERS OF AMERICA," "MERCANTILE TEACHINGS," "TREE SEVEN," ETC. 1892

CHAPTER IX.

A few days later this father sits, in a distant city, by himself, in an elegantly appointed suite of apartments in whose fittings, evidently regardless of cost, exquisite taste and luxurious desire had spared no detail, although located in a large hotel. As the building is his, these rooms were designed and fitted up with special reference to his own occupancy. They are on the upper floor, in an angle, which receives the smallest amount of the incident wave of sound always breaking against the blocks of a great city. More-over the elevation is such that the roar and rattle intrude only in a faint, far-off murmur. Thus was the solitude of a desert-place secured even in the tossing turmoil of a surging, crowded business mart, whose crowds are utterly regardless of the things which most nearly concern their real welfare.

The hotel people thought it a little queer he should thus seclude himself, and prefer the solitude to the busy tidal flow of the lower floors; but that was his own concern, and they did not presume that the payment of rent entitled them to the privilege of asking any unnecessary or personal questions in regard to matters that were wholly private. It is true there is no place of concealment equaling a large city for its completeness. But the servants said he had not been quite right since his wife died and his daughter disappeared. The rooms, three in number—sitting room, library and sleeping apartment—were, as we have already stated, tastefully and harmoniously fitted with a special regard for the unities and massing of colors and forms. They were scrupulously cared for by his own special servant, a son of Ham of most decided color, whose fidelity knew no doubt; but though on duty constantly in the daytime, no sum in gold paid down would have induced him to pass a night within their walls.

"Ole marse is good—never was better than he," he said; "but dis nigga no business with what he knows."

But cunningly concealed from questioning eyes and tongues, in the space occupied by the inner divisions and the outside walls, was a small room five feet by seven. The entrance to this no man knew save the present owner and occupant. Here daily, save when the full-moon meetings were held, either the physical or astral form of the Master was present.

As he sits now musing, thinking of things not lawful to utter, even in the lowest whisper, lest the ever-moving thought currents of the Universe transplant some prolific germ to a fertile mind, which, seizing hold upon suggested possibilities could, through selfish manipulation, make the world worse, the little clock on the mantel, with a sweet thrill of bird-notes, announces the hour of twelve midnight. He rises, throws off his dressing-gown, and robes himself in a white linen stole, with flowing sleeves, reaching to the floor, puts upon his feet a pair of glass slippers, and a belt of some dark, flexible material is clasped about his waist. On one side of the room, painted upon a large tablet of ivory, is a full-length portrait of the lovely girl who has gone hence into the silent world. He approaches it, touches a spring, and the whole tablet opens into the room, disclosing the secret chamber already mentioned. At the instant of opening a brilliant light flashed out, relieving a previous darkness. The floor is of glass, the walls are constructed of plates of metal in some order of sequence continued through the whole series. In the full light they shine with a polish undimmed by the action of the atmosphere. The roof was arched in an elliptical outline. In the exact center was an easy chair of glass, standing on a glass platform, raised from the floor-level by a single step, but the seat, back and arms of the chair were upholstered in white silk.

The Master stepped into the room, the panel door, as if closed by invisible hands, swung softly to as he advanced to the chair and seated himself. Every step he made on the polished floor was attended with curious coruscations of phosphorescent light and resonant crackle, as if one were walking on a thin metallic surface which yielded to the pressure of the weight. When seated, directly before him fixed in the wall was a circular metal mirror, three feet in diameter, made of an amalgam covered with glass, known to the wise ages and ages ago. He fixes his eyes upon the mirror, and the powers of his mind draw at once toward himself all that belongs to him, hitherto scattered through all the channels of Universal communication. Over the face of the mirror comes an intense blackness, which completely obscures it. It was as if the mirror had, for the time, been entirely removed from the wall. This slowly breaks away, unfolding from the center; then as the surface becomes visible once more, six forms are seen clearly mirrored upon its surface. At first indistinct, they finally come out clearly defined on this wonderful tressel-board. The faces are those of "the mystic brotherhood," who, *ad interim*, meet thus on the astral plane for consultation. The sign of greeting is exchanged, then the Master asks, audibly: "What know ye, my brothers, of interest to the visible brotherhood?"

Then answered one of the forms, his voice sounding as if far off, and yet every word falling clearly upon the inner senses: "Rejoice with me, my brothers! There has come to the school with which I am connected a young girl whose mystic powers are of the most pronounced character. This I already perceive. From time to time I will inform you of what she may develop which may seem suitable for our purpose. Is this in accord with your views, my brothers?"

The answer, "Be it as you say," was startlingly distinct.

A change of feature was also discernible on the face of each—a lighting up as if with enthusiastic earnestness. Thus was Elsie doomed to trials from which nothing but the acquired strength of previous incarnations could possibly deliver her. Other matters were discussed before this session closed, but as they were not relevant to our story, we will not linger to describe matters which were sure not to bring good to the world in their ultimate outcome. So let us return to our heroine.

CHAPTER X.

Elsie's preparations had been duly made, and when the school selected opened its school year she entered herself upon its roster of students.

Unusually bright and gifted, she at once attracted the attention of her teachers, and especially of one of the most staid and dignified of the professors, who began evidently to seek her friendship in a quiet, undemonstrative way. There was no suggestion whatever on the lower plane, nor anything even of the slightest to which she could object or take umbrage; but there was a wall of some kind which prevented her feeling free towards him.

As the months went on and she became interested in her studies, and accustomed to the change from the freedom of home-life, she found herself very much attracted by some of the lines on which the professor was considered an authority.

The more she sought to know the more she was attracted towards this particular instructor. It was also a fact that the subjects discussed related to the unseen, and were of the class of which the ordinary man disclaims all knowledge whatever. But the professor, in his teachings, seemed always to speak in the present, and of his own personal knowledge, giving new life and added zest to that which is usually called a very dry subject.

Finally three or four of the class were singled out for special instruction; why, the reader by this time can probably make a good guess. This special class met three times a week, at the professor's house, in a little classroom opening out of the professor's study. The hours of meeting were, at the first, set in the early evening, and from beginning to end of the six months which ended so peculiarly and unexpectedly to the professor, there was nothing on the physical plane to which the highest, purest chivalry of that plane could take exceptions or calmly breathe a whisper of slander against. The class consisted of four young ladies, all impressible on the psychic plane.

None were more sensitive than Elsie, but while all seemed to possess this gift, there was a difference in the manifestation as well as in the capability for induction which each manifested. But Elsie, besides her unusual powers exercised at will, seemed pervaded by an indescribable dominant force that made itself felt as soon as any attempt at will, power was projected toward her by another. It was not exactly resentful or antagonistic, but a mixture in which any selfishness was left out and overcome by the influence of the mighty self-poise of the spirit itself.

But whatever might be the relative powers of these spirits, they were all united in one purpose and thought, and that purpose was the seeking of knowledge—a knowledge that might become wisdom when fully comprehended and assimilated.

Study on abstract and occult lines was succeeded by experiments, first on the plainest and simplest lessons of introversion, passing from easy examples by almost insensible gradation to the higher and more difficult; commencing with the effects of thought upon one's self and then upon companions, until standing on the threshold of the great gate of the temple of the Universe, they essayed to lay hold of the mighty powers whose mastery is the lesson set to man to be learned during the ages of incarnation, failing which he is remanded to the lives, to do his task over again many times, perhaps, before he succeeds in the accomplishment by which man becomes a god.

Right here a difference that had been widening as the instructions went on, grew so marked as actually to delay the progress of the class. Part of the members seemed to lose in a degree their desire to progress; a part became careless of the drill that was absolutely necessary if they proceeded—in fact, all seemed disconcerted but Elsie, who grew more and more fearless as she grasped more and more fully the knowledge that lies behind the veil. This condition was the result of

direct resistance from the keepers and guardians, who, like the flaming sword of Genesis, keep off the timid and weak. Bulwer tells us of a "dweller on the threshold," and all writers who write from knowledge always intimate what may be expected by the explorer into untried regions.

There was also a singular difference between the action of Elsie and her companions in passing into the hypnotic state. Her associates all seemed to surrender passively to the guidance of the master will without volition of their own, as one submits to be blindfolded and led by another. But Elsie, simply by the force of her own will, appeared to consent or comply with the request of the Master, and whatever she did on the psychic plane was with the full sense of self-consciousness. This explanation seems necessary in view of what followed. The old professor often looked steadily at her in a sort of dazed way, but whatever he saw he did not confide to anyone else.

The whole class had so progressed in the language of the silence, that the not commonly known as thought transference had become an almost perfect occurrence, and the visible presence was not needed for knowledge of each other.

The second year of Elsie's school-term had closed, bringing commendation and honor to her as an exceptional and brilliant student. She returned to her Western home for the long vacation. We must now turn our thoughts to the other actors in this other tale.

CHAPTER XI.

Let us return to that lonely house which we have before described in these pages. It is again time for the regular meeting of the terrible seven. It is deemed desirable by the companions that those who have been under the professor's training should be summoned to the assembly. The room in which we saw at our last visit the casket and the machinery for noting the lapse of time has been removed, and in its place stand now, on a half ellipse, seven chairs—three on each side of the presiding brother. In the focus of this curve stands a huge globe of glass, three feet in diameter, resting in a set of brazen claws, which bear it aloft from the floor. Other than these no furnishings are visible, save a square block of polished onyx just beyond the globe, rising about two feet from the floor. This block has a queer trick of lighting up and then becoming dull again, at the same time emitting a low musical note, which is all very nice, perhaps, but gives a peculiar sensation up and down one's spine when watching it, and a feeling that we might be prepared to expect almost anything else to follow this premonition.

There was another curious circumstance about the change thus made in this room. It was only one of many which had taken place there from time to time, and yet no material of any kind had ever been brought here by visible means since the summer when the mechanics had finished sealing the upper story from the outside world; neither had there been any artisans, in the body, who had sought admission from the keeper since that time. Occasionally between the full-moon periods he had thought at times there were signs of motion, noises, etc., in these mysteriously closed rooms, but sagely reasoning that it was no concern of his, he wisely kept silence, and made no investigation. But whatever the seven wished to be done here was always surely done.

The preliminary exercises have been finished, and the seven are seated in their order according to their numbers. The light previously mentioned is elevated and piercing.

The presiding brother turns to the professor, and says: "Let us commence; you may operate, and we will assist." The hands are folded, the chin drops upon the breast, and a silence in which the pulsating of the blood in its flow through the heart becomes an audible sound, presses down closer and closer. No motion, not even the breathing, gave the slightest token that these were other than statues.

At the first assumption of this position the great glass globe seemed to cloud up a little in its interior; the filmy mistiness became thicker and thicker, moulding itself into human form, until the likeness of one of Elsie's fellow-students, above the waist, appeared, as if imprisoned in this huge sphere. When the figure had become fully defined, a voice, cleaving the silence as the bow of the ship cleaves the waters, said: "Take thy place as a free soul, and answer as thou seest."

Hardly had the words made themselves audible when the figure, disappearing from the globe, stood at full length on the pedestal of onyx, a misty, gray drapery falling from the shoulders to the feet. Here, standing quite still, the Sin Laeca answered questions—not of her own volition nor of her own knowledge, but from such perception as came to her on the astral plane when thus liberated from the body, and in full contact with the astral currents. At last the shadowy form was dismissed, and at once faded out into nothingness. In a similar manner, one after another, all the members in the class were called, and all responded with a single exception. Nor did there seem to be any particular design or plan in the calling, save the experience of the experiment, for nothing of import was conveyed by either question or answer.

But now minutes elapsed and no sign of substance appeared, either within the globe or on the onyx pedestal. Then suddenly, throbbing in the intense silence, comes a musical sound such as we have mentioned once before. The note of vibration increases in its expression of power, grows stronger and stronger, and still there is no response, and now there comes a sudden hush; words seem to formulate themselves in the air—words of awful meaning. It is such an adjuration as the ancient record tells us Jesus the Christ, the Son of God, could not resist, but obeyed. Hardly had the words ceased to tremble on the air when a

pillar of cloud rested on the pedestal of onyx, not coming, as the other shapes had, through the great globe, but, disintegrating bonds, had fulfilled its obligation. The cloud slowly settled into the proportions of a tall, majestically formed man, whose presence could never be mistaken for any less than the Master it was. No sooner had it become fully visible than, with a look of sternness upon its face, and eyes that scintillated like burning coals, taking into its glance, seemingly, the eyes of all the seven at once, it uttered a single prolonged word. The sound was strange and most weird in its effect; it was not loud, but was as piercing and distinct as if it had been. It had a remote cadence, but was as forceful as if pronounced near at hand. The effect of the sound was startlingly wonderful, for on the instant there stood beside each chair a form similar to the one at ease in the center.

"Why have ye disquieted me to bring me hither? Have ye forgotten the terms of the compact with which ye were obligated in the Great Temple, or are ye of mind to forewear yourselves? Ye know whatsoever the neophyte or the initiate may perceive on the astral plane because of the limitations, may be reported to whom they will; but nothing, not even the smallest jot or tittle, once given in charge of the Hierophant, can ever be communicated. Ye have erred in that ye have failed to seek wisdom with your usual discretion. By the obligation of the Brotherhood, I demand release from the power of your wills, which these many days has been overshadowing me; otherwise will the penalty of the violators of compact rest upon you."

As one man, the shapes replied: "We have erred, and we withdraw from all interference with you, both now and in the future. We hear and witness your words."

A moment of intense darkness ensued, and nothing remained visible save the furnishing of the room, as at the first, and the seated forms of the Seven.

(TO BE CONTINUED.)

A Noble Worker Passed On.

At the age of 53 years, Mrs. Fannie Davis Smith, of Brandon, Vt., passed to the higher life, October 8, 1893, of hemorrhage of the lungs, it being the termination of a three years' decline. Expecting her release, as her friends had been, at no distant day, her final sudden departure was yet a great shock to them and to the community in which she was so highly esteemed. In the departure of this exceptionally gifted woman, the community meets with an almost irreparable loss. The limits of an ordinary obituary notice are quite insufficient for a suitable record of the life and services of a woman who had identified herself so thoroughly as had Mrs. Smith with the advanced thought and live issues which have so characterized the present age.

A person of great brain-power, and sensitive to the higher influences, she was at the early age of 16 raised from a state of invalidism to a condition of health, and developed as an inspirational speaker of uncommon power and excellence.

A person of commanding presence, with a voice of great flexibility and compass, she was confessedly for many years one of the queens of the platform. Her field of labor was largely in the State of Massachusetts during her early years of public speaking, though her services were sought to a large extent in the State of New York and its great city, where her efforts were so highly appreciated as to cause to be extended to her repeated calls to settle there.

Massachusetts, however, won more permanently her presence, where she was associated in reformatory work with Wendell Phillips, William Lloyd Garrison and Rev. Adin Ballou. Every great movement which had for its object the improvement and spiritual elevation of the masses received her loyal and effective support. For some time she occupied the Unitarian pulpit in conjunction with Mr. Ballou at Hopedale, Mass., where her ministrations were as manna to those journeying through the world's wilderness. Some of her greatest efforts during her girlhood years are distinctly remembered and cherished by some living to-day, and who were in attendance at her funeral. In November, 1861, she was united in marriage to Dr. Ezra A. Smith, Rev. Adin Ballou uniting them in that sacred relation. During those thirty-two years every public work which received the support of one had also the hearty support of the other.

Until her health failed some three years ago, she has ever responded to calls to present the established truths of Spiritualism, and to officiate on funeral occasions. Queenly and commanding, as she ever was in public discourse, it was at the portals of the tomb that she was regal in her power. Her inspirations were such as to carry hope and consolation to the mourner's heart, and her invocations carried the soul into the higher realm of reverence and holy trust. Mrs. Fannie Davis Smith will be held by thousands in sacred remembrance who were thus blessed by her ministrations.

In social life she was especially winning and entertaining; of rare conversational powers, and always in the use of her common sense, her companionship was something to prize. Tender of heart, having a nice sense of justice, of earnest convictions and the courage to avow them, and intolerant of wilful of shame, she combined such excellences as are seldom grouped in an individual. Nothing better can hardly be said of such a woman than that she was a noble specimen of American womanhood.

Her funeral was held at her home on Thursday, the 12th, at 2 p. m. The day was one of the perfect days of the year, and the attendance was unusually large, friends from all parts of the State and from Massachusetts being present. The services were conducted by A. B. Stanley, of Leicester, assisted by Mrs. A. W. Crosswell, of Waterbury, and Rev. Mr. Fisk, of Rutland.

"Cover me with roses when I die," she once said, and this was literally carried out. She looked in her coffin as if sleeping be-

neath a counterpane of roses, and thus amid their fragrance they laid her to rest in Pine Hill Cemetery, beneath the rustling leaves and the whispering grasses of golden October.

That Face on the Wall.

Who could help loving that face on the wall—That face that is sweetest and kindest of all; That face that in kisses we fondly would smother; That face of that angel of peace—of our mother?

We look back to childhood, the days that are gone—Look into the future, the days coming on; But love the sweet present, for now is the time The face of our mother looks pure and sublime.

How faintly in childhood we dream of the pain, How feeble to fathom the worry and strain; How weak to relieve her of part of the load, Our patient old mother, o'er life's rocky road.

But when we are mother or father, 'tis then The truth is just dawning that no one again Could be to her children, through thick and through thin, So faithful and loving as mother has been.

Just look at that picture, that kind, loving face, Just look at the silver now taking the place Of hair that was auburn, those furrows of care, And ask you the question: "What put them there?"

Then question your spirit, question your soul: "What face can more fully and truly console, When trouble and sorrow and anguish befall, Than the face of our mother that hangs on the wall?" —Dr. T. Watkins.

From the State of Washington.

I would like to give a report of a seance held in Seattle last Sunday evening. It was a remarkable event, and marks an epoch in Spiritualism in the Northwest. Two weeks ago there came to this city a California medium—Ben. M. Barney. The gentleman came in a modest way, not heralding his approach in the disgusting manner so common to many of the so-called spirit "instruments." He advertised to hold public test meetings in the Masonic Temple Sunday and Thursday evenings.

It was my good fortune to be present last Sunday evening and to witness what seems to me to be one of the most convincing proofs of the soul's immortality, especially when it is considered that the Temple was filled with a most skeptical audience.

Mr. Barney opened the meeting by telling a gentleman what he (the gentleman) did before coming to the meeting, and wound up the test by saying that the spirit desired the return of the admission money. This the medium did. The skeptic said it was true; that he did not know the medium, etc.

The next test was to a stranger in the city. Mr. Barney read a letter in the pocket of the stranger, giving the full name of the person who sent the letter and receiver of it, also telling from whence the letter came. Walking up to the gentleman, Mr. Barney said: "The letter is in the left pocket of your coat." To the astonishment of all, and the chagrin of the stranger, the medium pulled the letter out of the pocket, and held it up to the view of the audience. This test was received with a round of applause. The stranger, in answer to the question from Mr. Barney, said: "I never saw Mr. Barney before in my life; he could not have known anything of me or of my receiving the letter. I consider it a most wonderful test."

Mr. Barney then took a letter from the platform, passed it to two eminent lawyers present—Colonel Allen and Robert Lindsay. These gentlemen said: "The letter is all right; it has never been opened or tampered with."

Mr. Barney then asked a lady to place the letter in the bosom of her dress, which she did. The medium after a moment read apparently in the air what he claimed to be the contents of the letter. By request the lady opened the letter, and she read the exact words spoken by Mr. Barney. This was an "eye-opener." Mr. B. then took the letter in his hand, and went directly to the lady who wrote it. The lady, by request, said: "That letter was written just five minutes before I came to this meeting; Mr. Barney is a stranger to me; I have never spoken to him on the subject of the letter, or any other subject; I know he could only give me its contents by means of some power to me unknown."

This will suffice to give you some idea of the powers possessed by this remarkable man, whom I consider one of the greatest instruments ever offered this section. He has made many converts here, and we hope he may find it convenient to visit us often. It is a pity such men as he could not be supported by popular subscription, and remain permanently in Seattle. He would make a world of converts amongst us.

Mrs. Clara Mayo-Stears, one of our best mediums, left us recently for Victoria, where she will preside over the destinies of the Spiritualists there this winter. She has our best wishes wherever she may cast her lot.

Mrs. Lenoir is holding Sunday meetings here, and doing a good work.

Seattle, Wash. WALTER A. HALL.

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A PEN PICTURE.

Continued from First Page.

whose purpose is the infliction of pain and death.

There are spears made for the hands of giants, stone axes and loaded clubs which a Sullivan alone could wield, and the tiny arrows of the plumes, serviceable only because tipped with the subtle poison of the serpent's fangs. Nineteenth of man's creative skill has been given to the infliction of death and defense therefrom. In contrast, as the culmination of destructive skill, are the Krupp guns, which hurl their bolts of destruction with effective aim against the heaviest steel plate possible to manufacture.

In all the appliances of war woman has no hand or voice. Here and there she is seen in the ornate costume of her warrior son or husband, in her armor of device or embroidered banner, but hers has been to rear the soldier and send him forth to combat with her blessing and her tears.

In the new age now dawning she is rapidly becoming an important factor, and in the inventions of the arts and sciences taking a conspicuous place. In the great building designed by her, one not only finds the display of what she has done in the past, but is capable of in the future, when the fetters of custom are broken. The most attractive paintings are her handiwork, and the statues by Virginia Brame of the "West," is as full of life and idealism as any work of Greece.

The most noticeable of any one display is the African collection, made by Mrs. French-Sheldon, whose explorations were more successful than Stanley's. He went to the Dark Continent with an army and left a path stained with blood. She went alone, and traversed countries he dared not enter, where he received a queen, history furnishes no example of that grace and love which of all things humanity so much demands, and which is to triumph in the coming civilization.

There is an infinite display of needlework, lace and embroidery, on each of which a lifetime has been employed. Perhaps to nuns in the gloom of their cells such employment may be better than idleness, but for the woman who is to take her place by the side of man in the race of life, such waste of time and skill is of the past. As we pass through the interminable displays of this kind of work we admire, but there grows a feeling that woman has wasted her life, and must arise above the needle and the embroidery frame which the loom and sewing-machine have made obsolete.

The Electricity building when blazing with light, seemingly more vivid than the noonday sun, is wonderful in itself, and the suggestion of the possibilities for good to come from the lightning which has been so recently harnessed. Really, nothing like it would have been possible ten years ago. Yet, as an eminent electrician observed to the writer, astonishing as the display appears, in twenty-five years there will not be a machine or appliance on exhibition now but will have become obsolete, and then all these will be as toys and child's play. The means of producing electricity are yet crude and wasteful, and the direct conversion of force into the problem inventors have to solve.

A view of the Fair would not be complete without a note on the famous Midway Plaisance. That is to the Exhibition what Puck is to the dignified quarterlies. It was a brilliant scheme to create a long street where the odds and ends of the earth might be gathered, and amusement mingled with instruction. To bring over an Irish village, a German village, a group of Japanese, a tribe from Sumatra, to transplant the Swiss Alps, the streets of Cairo and the temple of Johore; thus giving the visitor opportunity to go around the world, not in "eighty days," but in a less number of minutes, was an achievement which only the West would have conceived or executed. And these are only a beginning. Fakirs from the East are on every hand, and the crowd is diversified with turbans and strange costumes which it will be a long time before seen again on these western shores. At the farther end turns the Ferris wheel, a gigantic spider's web, which must have been thought of in a nightmare dream. A visit to the Midway is an experience of a lifetime. Nothing like it was ever massed in one street before, and never will be again.

The great Fair draws to a close. It has been an honor to the city, and to our grandest of all countries. The largest crowds ever drawn together have been in attendance, and the good feeling and eagerness to learn have been a marked feature. To have many days of feeling the pulse of the sometimes impenetrable masses, it is to record that not one instance of boorish displeasure has been met with, and on every side an intelligent comprehension of the exhibits has been manifested.

The north and the south, the east and the west, have met in generous rivalry, and a visit to the State buildings is an object lesson to the world of the incomprehensible resources of our country, and especially of the west. The new States, born of yesterday, not only display the raw product of a lavish nature, but in the efforts are worthy rivals of their elder sisters.

Our foreign visitors will go home impressed with the nobility of a government "of the people, by the people and for the people," which will hasten the time when they will become independent free States, instead of vassals of kings and emperors.

It is highly interesting.

Dr. Phelon's story, "A Witch of the Nineteenth Century," should be read by all. Back chapters not free to all new yearly or three monthly subscribers.

Solon was the first to establish an exact amount of gold for the coinage.

Some of the Maccabean coins have the words, "Jerusalem is holy."

The coins of Alexander the Great were the first to bear the name of a king.

The nobles of Spain claim the right of appearing in the presence of the king with their hats on, to show that they are not so much subject to him as other Spaniards.

The best workmanship on Roman coins was the talent of Nero.

Julius Caesar was the first Roman to have his face represented on a coin.

ORTHODOX RELIGION

And the Christian God.

Viewed from a Spiritualist's Standpoint.

In the ages past man has been blindly led by his religious teachers. His strife for wealth and fame almost entirely obliterated his spiritual perceptions. The influence and control of the priests and rulers of former ages continued to hold their power over man's spiritual nature until the great tidal wave of materialism and unbelief became so universal in the old and new worlds that the Christian leaders stood against, wondering how and why they had lost their power over humanity. The heads of the different churches were called together, to try and devise means to stem the tide of infidelity, which seemed to be sweeping away the old creeds, dogmas and superstitions of former ages. New beliefs sprang into existence, leaders and teachers in the churches rebelled against portions of their creeds, until it became an absolute necessity to revise them, and when that had been done, the spiritual perception and reason, which is fast dawning upon the human mind, asks these questions: If an endless fire—an eternal hell for a portion of humanity—has ever been true, why is it not true to-day? Also, if the terrible belief of infant damnation was ever true, it must of necessity still be true—is it not said in Holy Writ, God's law is the "same yesterday, to-day and forever?" also, "not one jot or one tittle of my law shall I leave," these beliefs, which were at one time as fully accepted as the creeds of the orthodox faith, and comparatively few, if any, followers among the thinking, educated people of to-day, and I fully believe that the great mass of humanity rejects them. The personality of God seems also an unreasonable belief, even from the orthodox standard, and the reasoning mind cannot understand how an omniscient, omnipresent, infinite God can be a personal being. Finite minds cannot grasp infinity, when we make God a personality we bring him down to a level with ourselves. Rev. T. D. Talmage illustrated that idea in one of his sermons, delivered, I think, at some point in Ireland, a few years ago (and published in many of our secular papers), in describing the mountains and valleys of some point he had visited. He said he could not help thinking what a grand place it would be for God to judge the world—the grand mountains on either side of a magnificent valley, and midway up the side of one of the mountains a cluster of large rocks, just as if they seemed admirably fitted for his throne upon which to sit and judge the inhabitants of the world as they passed down the valley in review before him. I quote these ideas (not the exact words) of one of the most popular and well-known divines of the present age, simply to show that it is impossible for finite minds to think of God as a personality without placing him upon a level with ourselves, or as one who, having passed through an earthly existence, is now a ruler or king of some vast, rich, far-away empire, which we shall at sometime reach if we give freely to the church, help support its ministry, and at or before passing through the change called death, leave a large and respectable portion of our material wealth to some theological seminary, or endow some sectarian college with sufficient means to educate and distribute throughout the cities and towns of this and other heathen countries young divines who are sufficiently acquainted with God and his intentions to tell you all about him and them, when, in fact, they know nothing whatever about him, for, as the Bible says, a finite mind cannot understand nor comprehend infinity.

We hold that Deity or God is an intelligent principle, and permeates all nature. We must not think of him as of human form or mind; because a finite mind cannot control an infinite empire. There is not, nor can there be, any distinction between nature and God. We are in his presence and he is ever speaking to us, for he dwells in everything and everywhere. God's attributes are revealed in nature, and from these man absorbs those he possesses. If they had not existed in nature, they could not exist in him. Humanity is growing in intelligence and spirituality, and we hope the time is not far distant when the words of Thomas Paine, one of nature's noblemen, and one of the saviors of humanity, will be the living law governing our actions—viz., "The world is my country; to do good is my religion."

Who doubts the truth of power divine,
Will, the life God's love to shine—
Some day, every tree and flower,
And thus his heart be filled with power
To look above all earthly blasts,
And reach the wished-for heaven at last.

S. N. ASPINWALL,
Minneapolis, Minn.

Very Fine Test.

TO THE EDITOR:—Feeling that THE PROGRESSIVE THINKER is interested in any test which is calculated to prove the immortality of the soul, I desire to relate one which I received through the medium of a friend, a lady of Minneapolis, Minn. If I had no further evidence in all time to come, this one test would convince me of spirit-return. The test was as follows: In the presence of a skeptical friend I sealed a pair of slates in the following manner: I glued the frames together, screwed the corners down, and sealed them with red wax. Inside the slates I put private marks, also enclosed a square of glass, then sent them by express to Mrs. Nelson. In a few days I received the slates back, and my friend pronounced them intact. We opened the slates, and wonderful to relate, the inside surfaces of the slates were filled with beautiful writing, and on the square of glass was painted a lovely bunch of pansies. One message was from my mother, and by the manner it was composed and the information conveyed to me, I know it was the spirit of my mother, the one it purported to be. I desire to give this in testimony to a medium who is just commencing her life-work in this beautiful phase of spirit-return. Anyone desiring to experience what I have, can address Mrs. Nelson at her residence, No. 911 Fifteenth avenue, South, Minneapolis, Minn.

A. T. DORSEY.

lection of over 8,000 coins of different nations.

ABOUT SYMBOLS.

Ancient Exponents of Wisdom Religion.

Every Temple Had Its Sacred Shrine.

The Inexorable Law of Creative Responsibility.

BY COL. R. T. VAN HORN,
In Kansas City Journal.

The careful reader no doubt noticed in the reports from the Chicago Fair the sensation created by a woman's discovery of the key to the almanac of prohibitive peoples of this hemisphere, as found on the ruins of their temples in Central America. It is only a question of time when these vast records of human thought will be read—just as fast as we get rid of the shackles of ignorance that have so long held control of human thought and made us believe that medieval blindness was God's inspiration. And it is harmony with the sanctions of eternal and infinite justice that the light comes through a woman. The cunning of craft has never been better exemplified than in the position forced by brute strength upon woman. Keep her in ignorance and the race is easily enslaved. Give her freedom and equality, and the people of the earth will be liberated.

But this is simply parenthetical to the subject suggested by this discovery, and in its consideration we may find answer to another question as to methods of teaching employed by those ancient exponents of the Wisdom Religion. They taught by symbols, just as Jesus did by symbols and parables. And it is only thus that higher spiritual truths can be taught, because our words themselves are but symbols of material concepts and things. Thus, when we say certain conditions or states are sweet and good, we do not mean sugar, brown, white or candied. So when we speak of the fatherhood of God, we do not embrace the whole literal proceeding of a marriage license and the routine of family economy—but the unselfish relationship of parentage.

Those ancient peoples, as India and Egypt, preserved all their most sacred doctrines in symbols, recorded on the walls of their temples, and in their sacred books. To-day they are the anarchy of archaeologists and scholars. Our own religious symbols are antedated by these old picture-writing. As the ancients, in India, Egypt, and elsewhere, for the modern world, to ascertain what was really meant by the coming of Horus, the incarnation of Buddha, and the advent of the Christ, it is necessary to know what the mystical veil, which concealed the holy of holies in the sacred temples, signified in the old religions, for every temple had its sacred shrine, from which the voice of the spirit gave its revelations to the world. It was so in the tabernacle in the wilderness, in the temple at Jerusalem, in those of India, Egypt and the oracle temples of Greece and Rome. In all ages this has been the fact.

And here it becomes necessary to advert again to the mystical origin of these advanced ancient religions, which the old Theosophy really taught as to the nature of Deity. First, under the love of all-seeing eye, we have symbolized the eternal intelligence which lies behind all worlds. It expressed infinite wisdom and eternal omniscience. It was not the personal God that built the world, but greater than all gods, it imbued all creative forces with the essential power whereby a world could be made by fiat or decree.

Lesser in degree of wisdom, but of the same nature as the Om of the Hindoo faith, stood Brahm, the world-builder, or planetary god. In this order, Osiris, love and life, the deity of other worlds, each differing in degree of wisdom or power, but of sufficient intelligence to set the forces in motion to produce a world of some grade of perfection. These planetary gods were all the sons of the greater Om, but such god was responsible to the supreme for his success or failure in perfecting his world, and was compelled by the inexorable law of consequence, responsibility, or karma, if you please, to partake of the conditions of the children or offspring of his world.

And here, to us, is one of the curious theories of those ancient thinkers. To understand it we must remember that they held the future life to consist of people born of planes of life, and differing only in wisdom and the power from wisdom attained by ages of immortal existence—but still human, so to speak. We can then appreciate the old traditions that there was more or less jealousy among those planetary gods, and consequent interference, of which, unfortunately, this earth was the helpless victim. Hence arose the conditions of evil that afflict such planets as Mars, the earth, and other worlds in the old mythology. The student can readily trace the evolution of our Satan or Lucifer, and the wars in heaven of this ancient ideal, showing the oneness of all the religious concepts of humanity. So it was that this Satan, the self, or adversary, or accuser principle, is allowed by the supreme to contest the field of the efforts of the planetary gods, mar their handiwork by the introduction of disturbing mental forces, which the responsible author of each planet must overcome. Hence the earth and other planets became a great battleground of contending spiritual powers, and their populations have never been freed from the influx of these spiritual forces, that are able to temporarily affect each generation as it exists upon the earth, or other worlds, and passes on to other stages of existence. For it must never be forgotten that to these ancient teachers life was a whole; that this life was only a part of a continuous and connected whole, or simply an incident in this everlasting.

All these conditions of spiritual disturbance are symbolized under the figures of Light and Darkness, and the planetary god, or author of the world, must bring the light to his children, or the legends of darkness will encompass the nations, preventing the influx of truth, or modifying it so that the people of earth cannot tell whether there be any truth except such as is perceived by the physical senses. Under one form of symbolism or another all the legends of Osiris, Horus, Vishnu, Krishna and other great teachers of the original wisdom are preserved, and curiously enough they all

bear witness to the power of the mind to perpetuate the sphere of being beyond the mortal state of life. Osiris, although slain by Typhon, the Prince of Darkness, is discovered by Horus and restored to life again, and he becomes the sun, and the symbol of eternal creative energy. Horus passes from earth to sit at his right hand forevermore, the eternal son of the immortal father, and in turn becomes the light-bearer to the mortals still living on the earth.

There is a singular coincidence between the qualities ascribed to Horus and the character bestowed upon Jesus, according to Paul. Could the parallels as taken from the Egyptian book of the dead be translated with the name of the founder of our own religion instead of Horus, the average reader would not notice the difference, but would think he was reading a new version of some parts of the New Testament. In the first chapter of John's gospel, the old Egyptian cosmogony as to the personal author of the world is ascribed to Jesus, and the tradition of the contest between light and darkness fully endorsed. In the Egyptian cosmogony Osiris is the creator and form the redeemer of man-kind. But this redemption by Horus was only from ignorance of man's immortal nature, which Typhon had sought to establish as a basis of man's subjugation through fear of death. The bringing of life and immortality to light in our Scriptures was in these more ancient teachings the restoring by Horus of his father to the world again, according to their symbolism.

It will be seen that this whole ancient system of the Wisdom Religion regarded the greater mental beings as gods, who were to give him an idea as to the spiritual state. There was nothing material about it, save as it tries to express itself through physical conditions in the planetary stage of its experience. All the material garb of subsequent religions is but a misunderstanding of the truth—or the result of the confusion referred to as introduced into planetary life.

We have tried to state in this form of modern terms the theory of the old doctrines—as the religious teachers of the modern world have presented them in a new reading of the symbols—for it was in Egypt itself that after a long lapse of time the priesthoods of the Nile lost the spiritual sense of the symbolism and made them into what we would like to regard as pagan beliefs. But they are too near our own concepts and dogmas to deceive the student who goes below the surface of things.

Egypt began, from wars and other causes, to sink into barbarization and culture, and her priesthood sunk with her into the grossest idolatry, and her ancient wisdom was practically extirpated as a force in the spiritual regeneration of the world.

This priesthood had substituted the dogma of a physical resurrection and made a profitable source of revenue in the mummification of the dead, until the very idea of a spiritual life had well-nigh been lost sight of, and the absurd dogma of rehabilitation of the corpse was taught as a religious truth. All of this degeneracy arose from the power of secret regarding the doctrines as originally taught in the symbolism, or their deliberate perversion by the priesthood.

The old theosophy of India, which was essentially the same as the spiritual doctrines of the Osirian legends, pursued a different policy and preserved itself from corruption for centuries after it had faded out of Egypt. Its symbolism was differently expressed, but its teachings were the same, and all the great teachers, avatars, etc., never made the mistake of concealing the truth as to the spiritual nature. It was too brilliantly illuminated by the higher spheres of spiritual life to become obscured by secrecy or perversion, and only lost its hold upon the people of India when the Brahmin caste perverted it into its present form of reincarnation as the ultimate of immortal being.

These truths are again slowly coming into the human mind, after centuries of darkness beneath the pall of a material age—one of those periods of darkness these ancient teachers so well understood, while the planet itself was gathering new forces for the evolution of a still grander light to the race. And while the symbols under which it was then given may never be employed again, yet the light itself, the truth, is eternal, and under our modern age of letters and teaching by the thousand channels of literature, science and discovery, it will lift the race still higher in the scale of spiritual understanding, just in degree that the plane itself is older, riper and capable from developed conditions to give birth to a newer mentality.

There is one thing in this old teaching that, when realized by man, will have more influence for good than any doctrine or dogma ever devised by human ingenuity. It is the rule applied to the world-builder: That as his work imposes disabilities upon its progeny, his responsibility, release or rest from his labors is never until he has relieved all of them from the consequences of that inability. And they applied this inexorable law of creative responsibility to that of man, and held, as the ultimate result, that just so far as man in this life taught error, misled his fellow, or from the exercise of any sort of power or compulsion over him, mental or physical—he never can in the life hereafter rise himself until his fellow is freed from these disabilities imposed by his own act. This judgment in harmony with rational conception of an infinite justice tempered by an infinite wisdom. And if it is once made a truth to the mind, the golden rule becomes the statute of human conduct.

FOOD FOR THOUGHT.

TO THE EDITOR:—The following is submitted to your many readers for criticism, which will be gratefully received if worthy.

Whatever exists, of matter and spirit, always existed, and always will exist—hence nothing was ever created. "Ex nihilo nihil fit," hence there was no great first cause.

All action of mind and mutation of matter are in accordance with nature's uniform methods which we call laws. These methods or laws being eternal and immutable, there is no use for an Overruling Providence.

These laws must exist and work eternally with matter, or chaos would reign.

Spirit, mind, force or energy is immanent in matter and manifests itself in the various forms of matter, and perfection of organization.

The human brain, being the most highly organized form of matter known, manifests the highest degree of intelligence.

Consciousness of self-existence and power to direct the relations of self to environments, give rise to the questions whence and whither the ego that asks the questions.

As we know now that life is continuous, and that our destiny is one of unceasing unfoldment we naturally turn our thoughts to the question of our individual origin.

As I do so this thought occurs to me: As the physical body is formed by the combination of elements already in existence, and the material universe, by the action of laws inherent in matter, may not the conscious ego have a similar origin in spirit-force, drawn from the great fountain of energy which pervades and inheres in universal matter?

Accepting the fact of the immortality of mind we cannot accept the old maxim of philosophy, viz.: that whatever has a beginning must have an end. The illustration, of course, is true, that a stick that has one end must have two. But the spark of Divinity is not a stick, so the maxim may not necessarily be true.

Alfred Russell Wallace says: "With an infinite and eternal universe, infinite development of being, both in number and gradation are possible, of beings ever beginning but never ending."

As spirit pervades all matter and expresses itself only through it; and as our bodies are made up by the aggregations of matter already in existence, each atom contributing its quota of spirit-force, does not the sum of these aggregations of matter and force constitute a more intellectual, conscious "spark of Divinity"?

As neither force nor matter can be destroyed, there is nothing to destroy this combination, the spirit body being material. Hence the immortality ego.

A. S. H.

ONSET WIGWAM.

The celebration of the "Harvest Moon" by the Onset Wigwam co-workers at the Arcade was a perfect success. The interior was decorated in a manner which challenged the admiration of all visitors. An old-fashioned supper was served from 6 to 8 o'clock P. M., at which nearly three hundred partook. The floor was then cleared for dancing, and tripping of light, fantastic toes were indulged in by young and old until the clock struck eleven.

On Sunday morning the people assembled to participate in the exercises of the season. Mr. J. H. Young presided, and after singing by the choir, Mrs. Stone—president of the society—made some remarks, giving a history of the movement, which were highly interesting and were well received. Mrs. West gave then one of her sweet songs, which prepared all the people to hear Mr. Young's remarks. This gentleman disagreed with Mrs. Stone in only one thing, and that was, while she thought there were funds enough on hand to build the wigwam, he did not. He had a little more policy. She spoke intuitively; he from an intellectual point of view. Mrs. Harvey followed with remarks, and read an extract from the *Light of Truth* relating to the Indians exhibited at the Chicago Fair. Mr. H. Clay Stevens followed, and felt so much in sympathy with the movement that he and his wife joined the organization. He moreover stated that this was the only society he was a member of. Mrs. Lewis followed, with well-chosen remarks. Dr. Fuller, an Indian convert, next addressed the company. Keis Doane delivered a well-words and finished address, entirely impromptu, which elicited much applause. Mrs. Weston closed the speaking, and after singing, the meeting adjourned until the afternoon. At two o'clock the people were again in place. Oil stoves and lamps were in position in various parts of the hall, to supply the warmth which was needed. After singing by the choir, Dr. Craudal was called upon for the opening remarks. Mrs. Thompson followed with inspired words, and Mrs. Lewis kept the ball moving. Mrs. Harvey came after, and "Pat," through Mrs. Fuller, made things lively. Mrs. Weston and Miss Dashiell followed, when "Winona," through Mrs. Stone, addressed the people, expressing the love in her heart for all the white brothers and sisters. Miss Webber then spoke, under influence, and was followed by "Pat," through the mediumship of Dr. Fuller. Mrs. H. V. Ross made the closing remarks, and after singing, the large audience, now completely warmed up, adjourned until the evening. At 7 o'clock Mrs. Louie Washburn and Mrs. Gary opened the exercises with a piano solo. Mr. Young then made fitting remarks, as he saw that faces were not before him in the morning. Mrs. Thompson spoke at length upon the aims of the society, and what the Indians were desirous of accomplishing. "God bless my dear old mother!" was sung by the choir. Mr. Fuller, under the influence of a colored brother, and Mrs. Lewis followed. Mrs. J. R. Stone, as president, spoke feelingly her thanks to the people. She hoped the interest would not flag, but that it would be augmented by the addition to our numbers of earnest souls who were desirous of proving to the red brothers on the other side that we were with them, heart and hand. Mr. J. H. Young, under the influence of a Dutch brother, could not let the opportunity pass to prove his presence. Final words were spoken, announcing the success of this Harvest Moon festival, and inviting all the people to send in their fifty cents and become members. The promised poem, an original composition by Miss Nellie Dashiell of Washington, D. C., was then beautifully delivered. Mr. Charles W. Sullivan sang two of his fine selections, and the choir closed with "God be with you till we meet again. After adjournment, fifty or more tarried, and, loth to go away, improvised a seance, which was a fit winding-up of the whole affair.

All true Spiritualists who sympathize with this movement to build a wigwam where the sick or afflicted can be treated and Indian controls can develop their mediums, can send their subscriptions to Jas. H. Young, Onset, Mass.

D. N. FORD, Corresponding Secretary.

In China gold and silver are merely commodities, whose price is regulated by the laws of supply and demand.

The Troyes pound, or as now called, the pound Troy weight, was introduced into England as a gold measure in 1317.

The first gold coin made by the United States Mint was finished July 31, 1793, and consisted of 44 ten-cent pieces.

TAKE NOTICE.

Our Fall and Winter Campaign.

THE PROGRESSIVE THINKER was established along the lines of strictest honesty. For many years its editor and publisher had this enterprise in view, but patiently waited for the auspicious moment to present it in a favorable light to the people. We could have realized thousands of dollars if we had departed from our original intention, and grossly exaggerated the extent of our circulation, and on that flimsy, dishonest basis, solicited and accepted advertisements. We could, too, have sold "stock" and repudiated it the same as the Spiritualist paper in Cincinnati has done, or like the old *Religio-Philosophical Journal* we could have organized a company, and after drawing a good, fat salary, and exhausting the stock, allowed the concern to burst, and then used its subscription list to start in anew. We could have feathered our nest in a great variety of ways, at the expense of Spiritualists, and put on a style far superior to that which characterizes our present life. We could have swindled the Spiritualists on all sides, and if an exposure came we would have had the sympathy of a few at least who would sustain us on the ground that "otherwise we were doing a good work." They would have defended us in our rascality, and we could have continued on in our vile career. But we wish to assure everybody that such practices are entirely foreign to our nature, and under no circumstances could we follow them.

Now, Spiritualists, all over the United States, we wish you to examine carefully and critically our career in connection with THE PROGRESSIVE THINKER. Being on the exact lines of honesty, it asks all Spiritualists who are in harmony with it to work during the coming fall and winter to extend its circulation, and thereby increase its usefulness. Let an impulse from both sides of life go forth to give the paper a boom that will be felt throughout the world.

THE PROGRESSIVE THINKER was born at the auspicious moment when an innovation in the price of Spiritualist papers was absolutely essential. We went right against established custom. We did not try to borrow money, to sell stock or bonds, or get into the pockets of others by questionable means. But along the strict lines of angelic integrity we went, and success has followed our efforts. Spiritualists, such being the case, is it not your plain duty to aid us in extending the circulation of THE PROGRESSIVE THINKER abroad in the land, so that the spirit it represents may become prevalent everywhere, and our cause assume the high and holy position it is entitled to by virtue of its communion with the angels of heaven. Mountebanks have fastened themselves upon our glorious cause everywhere. Worth nothing themselves, paying no taxes on personal property or really, they try with all the devices at their command to get into your pockets under one pretense and another—in the end only to disgrace Spiritualism.

It is time that a new method should be adopted as represented by THE PROGRESSIVE THINKER, whereby its subscribers can be protected in a measure from bandit incursions, giving the angel world an opportunity to know that there is an effort being made to establish a strata of strict honesty and integrity on which they can stand when they come back to earth to communicate with mortals. Spiritualists, is not this the right method, the right system, the angelic plan?

Now, Spiritualists, put your seal of approbation on our line of policy, by insisting that your neighbor shall cooperate with us and aid us during our fall and winter campaign. Let each one agree to obtain at least one new subscriber to swell our list and thus aid humanity as well as please the angel world.

Our Attractions.

Dr. Phelon will lead off with a charming story, "A Witch of the Nineteenth Century."

The Dark Spheres of Spirit-Life.

A series of articles of intense interest, by E. T. Washburn, of Buffalo, N. Y., are now being prepared, illustrating certain humanitarian work being carried on to elevate dark spirits. They materialize full forms, and talk and state their grievances, and are aided in their advancement. This is a work of love on the part of Mr. Washburn, who is one of the grandest men on earth. He is assisted by a refined and cultured lady, through whose excellent mediumship the darkened spirits are enabled to appear. They meet night after night, their souls all aglow with love, charity, truth and benevolence, and receive dark spirits of every grade, and gradually lead them to the light. Just think of that work of benevolence, will you, Spiritualists? It is divested of the almighty dollar; it is divested of selfishness in all of its myriad forms, and these examples of love labor with all their might to elevate those who are bound in chains of darkness—their only reward being the satisfaction of doing good. It is, indeed, refreshing for us to pour out words of commendation on the heads of those who, without pecuniary reward, administer to spirits in prison.

Judge Moscerans.

This gentleman, who is good all the

time, is a good all the time.

ALL ABOUT DEATH. BY MOSES.

Price, \$2.25. Post-paid.

THE PROGRESSIVE THINKER.

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continue his inimitable Twilight Musings. The Judge's goodness of heart is as broad as the universe, and the sentiments he expresses are eminently well calculated to refine the nature and lead the soul to higher realms.

A Spiritual Influx.

We know that a Spiritual influx is converging more than ever on THE PROGRESSIVE THINKER. We can now feel its pulsations from the Spheres of Wisdom, and at no distant day it will come with full force. Let every honest Spiritualist bare his heart to receive its glorious influence, and aid us in the god work in which we are engaged. Secure at least one new subscriber.

FIFTY YEARS IN THE CHURCH OF ROME.

A Remarkable Book.

This is a remarkable work by PATRICK CANNON, It exposes even to the minutest details the corruption that exists in the Church of Rome. It is a work of 80 pages, and should be read as a matter of history by every Spiritualist. The following is a partial list of the contents:

CHAPTER I. The Bible and the Priesthood of Rome.

CHAPTER II. My first School days at St. Thomas—The Monk and Celibacy.

CHAPTER III. The Confession of Children.

CHAPTER IV. The Shepherd whipped by his Sheep.

CHAPTER V. The Priest, Paragon, and the poor Widow's Cow.

CHAPTER VI. Festivities in a Paragon.

CHAPTER VII. Preparation for the First Communion—Initiation to Sodality.

CHAPTER VIII. The First Communion.

CHAPTER IX. Intellectual Education in the Roman Catholic College.

CHAPTER X. Moral and Religious Instruction in the Roman Catholic College.

CHAPTER XI. Protestant Children in the Convents and Nunneries of Rome.

CHAPTER XII. Rome and Education—Why does the Church of Rome have the Common Schools of the United States, and why does it not have the same?

CHAPTER XIII. Theology of the Church of Rome—Its Anti-Social and Anti-Christian Character.

CHAPTER XIV. The Vow of Celibacy.

CHAPTER XV. The Importunities of the Theology of Rome.

CHAPTER XVI. The Priest of Rome and his Father; or, how I swore to give up the Word of God to follow the word of Man.

CHAPTER XVII. The Roman Catholic Priesthood, or Ancient and Modern Idolatry.

CALLED TO ORDER.

The Individual Thus Treated Is Prof. J. R. Buchanan.

In the PROGRESSIVE THINKER some time ago, an article appeared from the pen of Prof. J. R. Buchanan, treating upon the personality of Jesus. The article was in reply to a criticism by Dr. Hudson of Prof. Buchanan's views as to the authenticity of Jesus. Prof. Buchanan says that he regrets that Dr. Hudson's confiding nature has led him to accept as valuable the testimony he quotes concerning the non-existence of Jesus, (referring to the communications received by the late J. M. Roberts from ancient spirits, and published by him in *Mind and Matter*). Prof. Buchanan further says: "I don't accept it regarding its authenticity as worthless, being the result of a singular combination of insanity and knavery." Other remarks derogatory to Mr. Roberts are contained in the same article. Continuing he says: "In my experience the best psychometers invariably recognize the character of Jesus as I have recognized it, and describe him as accurately as any other historical character. Upon such questions the mature psychometric judgment of Mrs. Buchanan (formerly Mrs. C. H. Decker) was as nearly infallible as anything I have ever known, and my own personal experience makes me familiar with his existence." The above is quoted from the article of Prof. Buchanan.

Prof. Buchanan seems to wish to impress upon the people the idea that Mr. Roberts was not only a knave and a fool but insane; at the same time and in the same article, he quotes Mrs. Buchanan as being almost infallible as a psychometrist. How he can accomplish this in face of the evidence we submit for the benefit of those who read the article alluded to we do not see; either the psychometric reading of Mr. Roberts by Mrs. C. H. Decker is wrong or Prof. Buchanan is at fault. We leave the reader to decide after examining the evidence for themselves, as to which testimony should be accepted.

The following are the psychometric readings given of the late Mr. J. M. Roberts and his work, by Mrs. C. H. Decker. Both were given when Mr. Roberts was actively engaged in the work which Prof. Buchanan claims to be a combination of insanity and knavery:

THE PSYCHOMETRIC READING OF THE WRITING OF MR. J. M. ROBERTS, EDITOR OF "MIND AND MATTER," BY MRS. C. H. DECKER.

I feel that this person has great tenacity, a strict conscientious love of truth; is not hasty in deciding a question. This is an intellectual personage; can't exactly discriminate whether a journalist or an author; he is certainly one or the other. I judge the sex to be a man.

This character is thoroughly imbued with the purpose of establishing a principle; this involves not only Spiritualism, but all that Spiritualism would tend to be. He is interested in the phenomenal phase, but it is not so much the phenomena as results that this man cherishes.

It is not well to attack this person; he is a powerful antagonist and one whom it is not well to encounter. Whoever attacks him will get the worst of it.

This man is an intense thinker, an intense nature; his brain is thoroughly educated; as clear-headed as any man ever psychometrized. There is so much clearness in his front brain; his memory is distinct. He relies upon memory. He is off-hand and retentive. This man wants every person that comes in contact with him to understand that his purpose is not a personal or selfish one. He is capable of fixing the attention of many great minds. He is, whether he knows it or not, a medium. I think he feels that many events of his life have been directed by departed spirits.

He would accept this man's judgment on any important subject, he is very capable of judging on any legal subject; his judgment would be very reliable on any transaction that might be brought before him. Conscientiousness predominates in his character.

I should not hesitate, if this man is a lawyer, to employ him in a critical case. He is a powerful vindicator. He would not use his power for the purpose of slaying an antagonist, but would bring him down by keen sarcasm. He would convict an opponent out of his own argument. It is like a person digging a ditch and himself falling into it. If I was an intriguer I would not like to have this person dissect my character.

This man would make a good politician. He could administer an elevated office with ability. He is a very tenacious character. He has a good character, and as few faults as one will find in men of his class. If this man was in political power he would devise ways and means to benefit the masses. If he was in military life he would make a good general. He is orderly and systematic. This is a character, when understood well, to be loved and prized, and he is not hard to be understood. He has some positive enemies, those who are enemies of his position, and who are envious of him on account of the power he is wielding.

The religious element in this man is well-developed. I have spoken of his conscientiousness. His religious life is based on this. He is very scrupulous. This makes him very unsparing when wrong is exposed or concealed. He never skims over a subject, but goes deep down to the very foundations.—"Miller's Psychometric Circular."

The above reading was given to Mr. C. R. Miller by Mrs. Decker, with the knowledge of Mr. Roberts, and was published in "The Psychometric Circular." Who else Mr. Miller to deny it, if false. The following reading was given to Mr. Roberts personally. Mr. Roberts handed her some of his writings, with the result as given below:

"You have a very strong and powerful battery of ancient spirits controlling you, and they give unmistakable evidence of their presence at times. You seem to form an acquaintance with the controlling bands. They impress you in a conversational way. There is a great brain-power here. I feel, sir, that in your life you are called upon to meet and resist antagonistic forces in the form. You seem to be a kind of power in the hands of the Spirit-world to meet these opposing elements. I feel that you have had most wonderful experiences in your

investigations. You have had to pass through an ordeal that few men have had to pass through. Your organism is so constituted that spirits themselves will meet and discuss through you certain questions of what they conceive to be right and wrong, and they can do it most effectively while controlling your mind. You have most wonderful force and endurance of character. You are quite independent; you never hesitate to speak or write what you conceive to be true. You are so true to your convictions that you would write or speak even if it were to your own disadvantage, or at the loss of friendship. I think you have great benevolence, and you would defend a principle; you would defend a weak and suffering person—for instance, a medium who was under a delusion you would have great charity for, and you would not fall in with public sentiment in decrying that medium. I feel that you have much to do with mediums in some way. You have always lived in the highest form of intellectual study; seems to be naturally one of your strong inclinations. Your brain is so constituted that you could not be satisfied with anything like the orthodoxes for a length of time; you take a broad, comprehensive view of religion, and you have great fidelity for any cause you espouse. You give your whole attention to whatever you undertake or interests you. I think you would regard religion from a scientific standpoint. You reason upon everything. You are not carried away by the marvelous appearance of things generally. You like to encourage investigation, and you do not pronounce an opinion without well-considered analysis, whatever it may be. You are, however, so thoroughly impressed that you arrive at conclusions without troubling your mind. You seem to be a sort of incoercible force of spirit control. I see little temples reared as if by some persons for selfish purposes. You seem to have broken into them, and have left only the shattered remnants of that which has brought antagonism to you. This has been more prompted by spirit influences than the result of your own volition. Had you been educated in clairvoyance you would have been able to accomplish for the Spirit-world what you have accomplished. It appears to me that your education was one that fitted you for studying people, for looking into their temporal affairs, and by that kind of study and experience in your education or vocation you are developed to suit the spiritual needs of the time."

The above reading was published in *Mind and Matter* May 14, 1890, as an editorial, under the title of "Psychometry Our Vindicator," in answer to attacks made upon Mr. Roberts by numerous persons, among whom was Prof. Buchanan. Does he seek now to deny that fact? To do so means to attack Mrs. Decker as a psychometrist. If so was correct in her readings of Mr. Roberts, then it must be apparent to every truth-loving mind that Mr. Roberts was above the tricks, knavery and insanity that Prof. Buchanan seeks to lay at his door.

It is well for Prof. Buchanan that Mr. Roberts has passed on to the other life, else he would not dare to attack his honesty of purpose in connection with his work as portrayed in "Antiquity Unveiled."

It is cowardly to attack a man when death has sealed his lips, and his pen can no longer be wielded in his own defense. No one can accuse Mr. Roberts of such a dastardly act. Prof. Buchanan should cease his statements in regard to the insanity and knavery of Mr. Roberts, as by continuing them he admits that Mrs. Decker and psychometry were wrong when she published to the world the psychometric reading of Mr. Roberts as above given.

Those who knew Mr. R. do not need this vindication of his character. Those who did not know him ought to be able, even at this late day to have these facts published. In view of the evidence presented above, what can the reader think of the character of Jesus as psychometrized by Prof. Buchanan, if he could make such a mistake as to pronounce Mr. Roberts a knave after the infallible psychometrist, Mrs. Decker, pronouncing him an honest man of remarkable ability? Why would he not make a mistake in the other case, and pronounce Jesus a living personage, when, according to the evidence we have seen, he was he was a myth. A poor rule indeed that will not work both ways. Before Prof. Buchanan makes another attack on Mr. Roberts he had better study the situation a little and find out where he stands in relation to this matter. He may be sure that some of the many friends of Mr. Roberts have been watching this attempt on his part to injure the memory of a noble and true man. He may also be sure that these friends will not stand silently by and see their old friend calumniated without offering a vigorous defense. It would seem that Prof. Buchanan has become desperate in his efforts to maintain his claim as to the personality of Jesus, else he would not have allowed himself to be placed in such a position as we find him in view of the foregoing evidence.

JASON ROBERTS.

Passed to Spirit-Life.

At her home in Cairo, Mich., Sept. 13, 1893, Mrs. Electa Cady, aged 87 years. Deceased was a true Spiritualist, and was beloved by all for her kindness and spiritual way of living. The services were held at the house and conducted by Dr. Charles Andrus of Saginaw, Mich. The address was fine, and was listened to by a large congregation from all the churches.

Oscar A. Eagerly, of Newburyport, Mass., the popular and able inspirational speaker, and a platform test medium of high order, will lecture at Dayton, O., in Central Block, Sunday, Nov. 5th, at 10 A. M., and lecture and give public tests at Knights of Honor Hall, 730 of same day; also each remaining Sunday of November at same hours and places as named above.

Dr. J. H. Coburn passed to Spirit-life, Saturday, October 14, from his home in Minneapolis, Minn. He was a loving brother, a kind friend, and a living believer in the truths of Spiritualism. He was for many months a great sufferer, and though old friends miss his earthly presence sadly, we cannot help sensing his feeling of relief when freed from physical sufferings, and rejoice with him in his transition to the better land.

CORAL N. THOMAS.

STRAIGHT.

Will Take Ours that Way.

TO THE EDITOR:—Our family, eight in number, joined in sending words of thanks to E. J. Bowtell for fully expressing our views in an article contained in THE PROGRESSIVE THINKER. We fail to see the expediency of diluting the truth of Spiritualism with the myths and superstitions of the past and more ignorant ages. The force that governs spirit phenomena is as immutable as the law of gravitation or the magnetic current of our planet. The possibility of utilizing spirit force like the possibility of telegraphy or telephony has existed from eternity and will continue to exist whether we recognize them or not.

When we meet the creeds part way we simply exchange a part of our demonstrated, positive knowledge for a part of their superstition. By doing so we would discourage our most intelligent minds in investigating the possibility of unseen forces. We know it is hard for many who have lived in the church and had a glimpse of spirit realms, to break away from the old, and themselves of the dogmatical nonsense that has so long been forced upon them; still we are unable to see the wisdom in going back and joining issues with them in their benighted condition; better we press forward in search of more knowledge of these unseen forces that govern our present surroundings here and our future destiny and beckon them to follow on in our wake.

We presume it is true that if we would adulterate our teachings sufficiently with creeds and formalities, we could obtain reduced railroad rates; then they could deliver their messages to their audiences at reduced rates per capita, and of course those messages would be of reduced intelligence. We, the congregation, pay the bills and would much prefer to pay full fare and receive full intelligence. When we resolve to dilute the teachings of Spiritualism to meet the views entertained by the average creedist, that very moment we resolve to shut out our wisest and most advanced teachers, and to leave the ignorant and hand the spiritual philosophy over to the rabble of creeds. The independent policy we have adopted in the past was and is the true policy; it has called in to us the rank and file of intelligent investigators and reasoners from all professions and walks of life. Thence we urge, continue to permit our spirit friends to select our teachers, let them put the words of wisdom into their mouths unrestricted by mortal rites, then let us call them to the different parts of the earth to deliver those lessons of wisdom and truth that we well for their labors, and give them a cordial welcome while among us.

In view of the diversity of phenomena given through the mediumship of our different teachers, they are doing ten times the good changing words with each other that they could do by each taking exclusive charge of one ward. To us the idea of allying with, or even patterning after creeds and their formalities, simply to gain recognition, seems ridiculous. The same competency the astronomer of two centuries ago might have claimed that our world revolved half over, then swung back again, thinking Christians would believe them twice as readily, as the revolution was only half so far. We have no patience to squander on those old threadbare myths.

In looking over ancient Oriental history we find that nearly every nation of the earth has created their personal god, also a devil and a host of heavenly hobgoblins to assist him. Naturally enough, those gods and devils were people who created them knew and never move. Those gods all insisted upon having an army of monks, priests or ministers to electorize for them, and those monks, priests and ministers always insisted upon the people's maintaining them in ease and luxury for so doing. Many of those personal gods remained and reigned supreme for thousands of years and died only when the nation which created them ceased to exist, long ages before our Christian God was born.

We offer the history of past ages as proof of the assertion that in all recorded ages of the past, spirits of deceased mortals have striven to reveal themselves to mortal friends, and through mediums give them lessons of wisdom and comfort. These manifestations have always been branded by the creeds of their day as either delusions or the work of the Devil, or the process was under letters-of-patent issued to the god of that day and nation.

We venture the assertion that not one Christian out of every ten thousand has any knowledge of the origin of their Bible or of the means used to introduce its dictates among the different nations of the earth, nor do they realize the historical fact that scores of personal gods and devils, existed thousands of years before the Christian God or religion ever was thought of. History establishes the fact that there were as many different gods, devils and religions, and as large an army of monks and priests for their support as there is today. It is as so beyond a shadow of a doubt that each of those gods was created as a military necessity, knowing as those god-creators did, that if they could get their subjects to place explicit confidence in their gods and their dictates they could lead them to perpetrate blood-curdling crimes from which, under any other circumstances or conditions, even the mind of a savage would revolt.

If the readers will spare the time to look over the history of the nations herein mentioned, they will discover that the Christian God and religion is no exception to all other gods and their religions. History that is as reliable as the history of our own country, informs us that in the year 325 A. D., at the city of Nice, two thousand and twenty-eight bishops, from all parts of the Roman empire assembled; the object of their august assembly being to settle the various conflicting views entertained by those holy monks. A quarrel followed, resulting in the expulsion of seventeen hundred and thirty delegates, the remaining number dictated the contents of the Bible, and for the first eleven hundred years no mortal except popes and priests ever laid eyes upon it. This religion, like all others, was created for military power, hence note its bloody trail through ten of the leading nations

of the earth. History tells us the fields of battle could be traced in all directions by monuments of bones; that whole provinces were depopulated, that the Lord Jesus should reign as king; that in Spain alone, thirty-one thousand nine hundred and twelve persons were butchered alive as heathens.

To enumerate the horrors incident to the introduction of the Christian religion would require volumes. The French Franks, in 480 A. D., accepted the conqueror's creed and became an ally to the pope. The Britons resisted until 580; the Saxons until 783; the Normans until 950; the Danes yielded in 965; the Poles in 990; the Russians in 988; the Bohemians in 999; the Norwegians in 1020; the Swedes in 1033; the Lithuanians in 1385. 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